THE
Horrid, Direful, Prodigious,
AND
DIABOLICAL PRACTICE
OF THE
JESUITS
DISCOVERED.

Fully laying open

The *Means*, *Manner*, and *Circumstances*, whereby they inveagle and seduce inhumanely, some *Unwary Protestants*, to the utter Ruine and Damnation of their *Souls*.

Seasonably offered for the good of the Three NATIONS.

By a Lover of the Church of *England*, *E. G.*

LICENSED, *Feb.* 20. 1679.

LONDON,
Printed for *A. C.* 1679.

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THIS Narrative was wrote ſeveral Months ago; but then, ſuch was the Papiſtical Intereſt, that it was thought it would be lookt upon as a Ridicule, and an aſperſion deſign'd; and though many were well knowing then, and thoſe conſequently of a growing and ſpreading evil, yet it could not be thought convenient to have this true Narrative blaſted.

But now thanks to Providence, *England* hath no Puppies, in the leaſt Blind, all can ſee; therefore this truth may receive an acceptance fit for its Integrity.

The Jeſuits have plaid their pranks in all unfortunate places to which they could get admittance; but this Novelty for ought I know, is one of the moſt pernicious Engines, moſt perverting Machine, and deſtructive Inſtrument that ever could be uſed to damnation of Mortals Souls.

I was a little more shy in putting this to the World, though I had it from the hand of one whoſe veracity was as dear to him as his Life, and now will find equal credit with the ingenious as it can merit.

A Perſon of Quality being in ſome ſtreſs beyond Sea, found the Inquiſition ſo ſevere, that he was forc'd to conſult a Jeſuit, to whoſe neat and clear conveyance into *England*, he ſtands oblig'd for his Life.

Some years had paſt before he met this ſame perſon again, and obſerve, how things may happen: Beyond Sea this perſon was in as great

great Authority as moſt of his Order, and as much Reverence paid to his Dignity; but lo now he is met in the Streets of *London*, in the Habit of a Coſtermonger, crying Pippins; by reaſon of the croud that then hapned, he had an opportunity fully to view this old Acquaintance; heſitations and ſtruglings ſeiz'd and ſurpriz'd him, but a recollection following, oblig'd him to pretend to buy ſome of the Fruit, and becauſe it was not convenient in the Street, he deſir'd the Cryer to walk into a Houſe that was hard by: being of his Acquaintance, and having got him into a Room, he imbrac'd him very cordially, as one would do the perſon that had preſerv'd his Life; calling him by his name; to which he return'd, he was no ſuch man, and knew not him, that careſs'd him; but the Gentleman reply'd, he ſhould be the ungrateſulleſt Man in the World, if he did not know one, and ſerve him that had given him his Life, not without ſome danger to his own; he added, no diſguiſe could change a Face that made ſuch impreſſion in his Heart; ſo urged him with ſuch ſudden and home *Memorandums*,

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that after ſeveral Evaſions, the Jeſuit conſidering what obligations the perſon lay under to him, leſt worſe ſhould follow, freely declar'd he was the perſon ſuppos'd, which he ſhould not have confeſs'd to any that would not have priz'd his Life as his own. The Gentleman reply'd, if he was not generous he muſt be grateful, and bade him be as ſecure as he could wiſh. He was doubly engaged. Firſt, as a Gentleman to whom a ſecret was committed; Secondly, as a perſon to whom he owed his preſent being, as an inſtrument of providence: but, ſayes he, Father, in the name of Goodneſs, what makes you in this poſture? He was then a little tardy and ſhy in his Anſwers; and being interrupted by the buſy Drawer, he defer'd further inquiry until he had preſented the Jeſuit with three or four Cups of thanks, which prov'd a Key to open his myſterious mind; for he told him in ſhort, he might know by his Profeſſion and Order, that he was Educated to be a Labourer in Chriſts Cauſe; to omit no opportunity to Proſelyte the World; to boggle at no difficulty, to run all hazards, try all

means

means universally to establish his Kingdom; you must note our institution, first, was to be Christs Militia, for the Church of *Rome* found it ought to have a Lifeguard Militant, that it might be Triumphant; we are not only bred to School Divinity, the Titular Arts and Philosophy, but to all sorts of Mechanick Professions Theorically; but the Gentleman reply'd, That was no Answer to his Question; what made him assume such a strange Habit? He answered, what I last said is more to the purpose than you yet apprehend; but to be plain with you, under this Coverture I have liberty to discourse the Plebeians, and the Gregarians, and to model them into such Principles as is suitable to my Ends; for such must be the Instruments to reduce *England* to its Pristine Religion and Happiness: we have interest enough in the great ones, men of Brains will adhere to them when occasion serves, but for the stiff-necked herd multitude, or rabble Enemies to sense and reason, they must be wrought upon by such operations as suit their passions, which gives Life to the Principle of that knowledge

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they measure things by; literature and reason they abominate as Atheistick. The Gentleman then said, which way can you work upon them? You are so much my Friend, said the Jesuit, that I will tell you, because I am sure I can depend upon you; my Trade here is to infatuate, and Fanaticallize the Souls of the aforesaid Droans, whose humming and number may croud us into our design; for with a Powder which dissolves undiscernably in any liquor, drunk by any Man, Woman, or Child, I can erase out of their mind the memory of any thing heretofore most familiarly known to them, and nothing will appear but the naked passions which their temperature necessitated them to, according to which I infuse Notions which commonly cleave to them during Life; nay, it may be it becomes so inherent, that it is transmitted to Posterity. Do you convert them all Papists? sayes the Gentleman; No, no, that will not do my business, we never concern our selves with any but Leading Men, whom others are glad to follow as proud Apes. You cannot tell how this Powder divests them

of

of all their former thoughts, and leaves nothing un-eradicated but the ſimple paſſions. Thoſe I find addicted to Love, I turn them to Ranters, and poſſeſs them with Amorous Affections; where I find Admiration prevalent, I clap in Notions ſtrangely myſtical, make them *Præadamites*, and the like: where I find diſguſt and diſtaſt reign, thoſe I make *Independents*; where Antipathy, averſion, or reluctancy domineer, thoſe I turn to *Anabaptiſts*; where I find boldneſs and audacity, there I fix the *Pelagian* Opinion; where I find anger and revenge, there I place perpetual animoſity and Execration, who go under the name of *Muggletonians*; where I find mirth and comical airyneſs, I make them everlaſting *Scepticks*; where I find confidence I teach preſumption, of which ſort are the *Preſbyterians*; where I find hope, there I eſtabliſh the *Fifth Monarchy*; where I find fears, miſgiving and jealouſy, there I plant *Quakeriſm*; where I find ardent zeal, thoſe I poſſeſs with ſuch a fervency and eagerneſs of ſpirit, as turns them *Witneſſes*. But, ſayes the Gentleman, do you make no Papiſts at all? I anſwered you that

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before, ſayes the Jeſuit; but if the *Catholicon* expoſes a perſon pityful, compaſſionate, and rich, there I ſow the Seeds of Merit, and reap a plentiful Crop to the uſe of our Church; either in their Life time, or after by their Wills. But methinks, ſaid the Gentleman, if you can do this, it may be more for your advantage to make them all Papiſts. To tell you the truth, the Engliſh turn'd *Proteſtants* under a damn'd Aſcendant, and their temperaments are ſo obſtinate, refractory, headſtrong, willful, and naturally ſo given to treachery, that the Commonalty are ſcarce fit to be truſted; but my buſineſs is not ſo much to Convert, as to Pervert; for we have tryed long enough in order to the firſt, and only had our labour for our pains: Now if we can but diſtract them, our aim is attain'd; for a Houſe divided cannot ſtand. We have put in their Noddles the tearm of diſſenting Brethren. Sayes the Gentleman, are theſe all the ſorts you named before? Some *Schiſmaticks* and *Hereticks* there are beſides, ſays the Jeſuit; and alſo where we find deſpair, ſcorn, ſhame, envy, grief, hatred, thoſe we poſſeſs

poſſeſs with an Opinion, that there is no God at all. After a Bottle or two had paſt, the Jeſuit told the Gentleman, he ſeem'd to diſtruſt what he had reveal'd; but ſince he ſaw that he had a Man out, if he gave him leave to call him in, he would preſent him with a Pippin, into which he put two Grains of yellowiſh Powder, which he promis'd ſhould do him no harm; the Fellow eat the Pippin greedily, but within leſs than an hour, he appear'd ſomething Frantick, and ſaid he found a numneſs and ſtupidity ſeizing all his ſenſes; his Eyes began to dim, his Hearing to fail him, a Qualm to ſeize his Stomach, which made the Gentleman look a little concern'd on the Jeſuit; who ſmil'd, and ſaid, Upon my Life you need fear no harm, I can tell you by its operation what's the reſult of it; you ſhall find him in a paſſionate fit of Love. Friend, ſayes he to the Servant, take this Glaſs of Wine, and you ſhall be well preſently; but ordered the Gentleman to call the Drawer, and bid him put him upon the Bed, and cover him; in the mean while, the Gentleman asked him, whether he had invented

that Powder? he anſwered, no; one that was of the Society, an *Adeptiſt*, and great *Pyrotechnite* invented it in Queen *Elizabeths* time, and here in *England* founded the *Puritanical* Order, which is ſince by degrees ſwarm'd into *Presbytery*, Claſſical, Parochial, Provincial, Synodical; in thoſe dayes *Confidence* was the general paſſion that the Engliſh were ſubject to; that begot *Preſumption*, which begot *Predeſtination*, which begot all manner of *Villany*; hence iſſued ſpiritual *Juſtification*, the Devil and all. Hold, ſaid the Gentleman, we call them here Engliſh Jeſuits. Call them what you will, ſayes the other, had they Learning to their inclinations, we might fear them more than we do. It's true, they imitate us, and when parts concur, they are the fitteſt Incendiaries, and Miniſters of much activity; witneſs the late times, when they call'd us Murderers, and Thieves, while they were the Aſſaſſinators and Robbers. Villany is ſo truly bred in the Bone, that it will never be removed but by Death. So mark the end of it, the Gentleman being weary of his diſcourſe, told him, he would go and ſee how his

his Man did. The Jeſuit told him, he ſhould find him in a very loving humour, and ſo it fell out; the poor Fellow could not ſpeak, but was kiſſing the Pillow, his own Hands, embracing and hugging the Coverlet, clipping himſelf; with all the geſtures of a deep *Amoretto*. The Maſter was concern'd for his Servant, but the Jeſuit ſaid, he would be cured by the next Morning; now if he had any Vice, he might by inculcating of the oppoſite Virtue, fix him as he comes to himſelf; for whatever impreſſion he received in that Juncture, that would only remain with him which he then had ſtamp'd upon him. The Gentleman replyed, he ſaw enough, not to ſuffer his Servant to be any further tampered with; he cauſed one to ſit up all Night with him, who was next Morning pretty well recovered, and ſaid, he was eaſy all the while, and thought he could be well ſatisfied to continue ſo always; he believ'd he was for ſome time bereft of his Senſes, nay, of the very power of thinking; but when he came to have any apprehenſion, nothing could be more eaſy, innocent and pleas'd than

he

he was; neither too hot, nor too cold, hungry nor thirſty; a fine tranquillity ſeiſed his Soul, with ſuch an equanimity, that he forgot all paſt injuries, and he had no thought of pains to come; he was in peace, amity, and concord with all the World; and that nothing troubled him now, but that he could not get out of his head, by and by, anon, anon, Sir, here, here, what do you want Gentlemen? Do you call here? This relation confirm'd the Gentleman that the Jeſuit was a Conjurer, and became much concern'd that he had not inquir'd his Lodging; for though his gratitude oblig'd him not to injure him, and that he held Friendſhip ſacred, yet the good of his Country he prefer'd before all, which made him enquire after his Pippin-Monger; for though he conſider'd particular obligations were great, yet he muſt not favour a Traytor againſt the general; and weighing theſe Events, ſuſpected the danger of the conſequence.

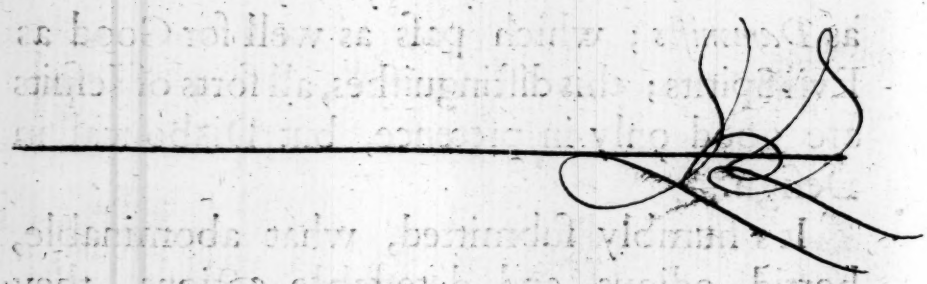
I thought not the Nation ſome Years ago, ſo fit to be preſented with this, as now, when there is no ſober perſon but muſt be convinced, the

the Adage in Latine was not made without cauſe; *Si cum Jeſuitis, non cum Jeſu itis.* I have a natural averſion againſt theſe ſuper-intendents; our Saviour return'd Good for Evil, all ſorts of Jeſuits return Evil for Good; therefore more than the name, they have no relation to *Jeſus.* It's true comparatively they may be admitted as *Dæmoniſts*; which paſs as well for Good as Evil Spirits; this diſtinguiſhes, all ſorts of Jeſuits are good only in pretence, but Diabolical in Deſign.

It's humbly ſubmitted, what abominable, horrid, odious, and deteſtable actions, they have offered upon *England*; and what the three Nations have ſuffered by the procurement of theſe Jeſuits? What Treacherous Maſſacres, Direful Aſſaſſinations, by Remonſtrances, Covenants, and infamouſly prodigious Execrations, have been accumulated upon the King and Kingdom? God preſerve the Kings Sacred Perſon, the old Royaliſts, and plant Loyalty in every individual Heart; and that all Jeſuits, their

Spawn,

Spawn, Products, and Effects, be quite extirpated; then will Christs Church truly flourish, and Neighbourly Love be at every Door, House, Board and Bed.



FINIS.